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Vol. 7 No. 13

THE JEWISH POST

March 31, 1939

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The Struggle for Freedom

IF PASSOVER IS the festival of freedom, of liberation, then in the breaking down of the holiday into its clear-cut stages, there may be some measure of consolation for Jewry of today. First, there was the persecution, the bondage, the heavy yoke of slavery. Then came the liberation, the escape, and third, the forty-year trek in the wilderness, the story of Sinai and the true fruition of the struggle and courage of the Jewish pepole.

Today, world Jewry is in the first of these three stages. Tomorrow, world Jewry may be freed. And the day after tomorrow, the reconstruction period, the healing of the terrible wounds may begin.

But it must be remembered that the reaching of the second period, and then the third depends upon the required courage for survival. Our path may be leading straight toward freedom, but if we fall by the wayside, we may never reach the goal. Sacrifice, endurance, the will to live, these the Jews must display in abundance. It is so much easier to yield now, to turn aside, to cry out vainly against our wrongdoers, but almost by habit Jews are wont to rise and fight. Pogrom, persecution, tyranny, these are every-day words of Jewish vocabulary.

Once again Jews are with their backs toward the wall, fighting in a last stand battle, for freedom. But in the story of Passover, Jews have a great historical precedent for struggle and sacrifice, and then, only then, ultimate victory.

Matzoh And Wine For Our Neighbors

PROBABLY because of the easy understandability of the historical background of Passover, more non-Jews are familiar with Pesach than any other Jewish holiday. A festival of liberation, a joyous interlude in the unbroken sadness of most Jewish holidays, Passover strikes a responsive chord in the hearts of our neighbors. Then, too, the Passover symbols, matzoh and wine, serve to impress non-Jews with this specific occasion more so than one in which the observance has for them no unusual characteristics.

That being so, and considering the good to be accomplished by a more general interchange of relationships between Jew and non-Jew, common sense indicates that Jews should take this special opportunity to give gifts of Matzoh, and where seemly wine, to their friends and neighbors of other faiths. Most Jewish employers have these many years past brought from their tables the thin sheets of matzoh, perhaps slices of sponge cake and a sip of tasty wine to their workers as a matter of friendship and goodwill.

The custom is a worthy one, and should be practiced more generally.

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He Dared Nazi Germany

J. Ben Lieberman

Evansville Boy Reich Visitor

WITH the same courage that carried him through a half-dozen or more college journalism battles, J. Ben Lieberman, arts and education writer for a local newspaper, has successfully dared fate by a tour of Germany. He's now on his way to Palestine.

The 24-year-old son of Mr. and Mrs. Abe Lieberman, of 916 Line street, on a sabbatical leave from his post, expects to return in time to attend the graduation of his brother Heiman from the Indiana University School of Dentistry, according to his family.

Then, if fortune follows him, he may write a book—which will not be his first attempt at authorship. Another book, a philosophical treatise called "The Commonist," is in its last draft. Lieberman was graduated with honors in philosophy and political science from the University of Illinois and has a year's work on a doctor's degree in philosophy at Columbia University.

Scooped World

It was during his sophomore year at Illinois, as a feature writer for the institution's publication, "The Daily Illini," that he "scooped the world" on the New Deal in March, 1933. And it was as editor of the same paper, during his senior year, that he was co-organizer of two national collegiate press associations.

He made college journalistic history in that year that saw school newspapers enter the national political field on an unprecedented scale. He met and talked with President Roosevelt, Herbert Hoover, Norman Thomas and other Washington political lights; he engaged in verbal jousts with the late Senator Huey Long and William Randolph Hearst, and won the support of the Literary Digest in a plan to organize an association of college editors.

His "scoop" resulted when he went to Washington to cover Roosevelt's first inauguration and called on the late Speaker Henry T. Rainey for an interview.

"Rainey said, 'What looks radical now will be ultra-conservative when we get through,'" Lieberman wrote in his story.

The writer was a freshman at Illinois that year, and he recalls Lieberman then as an almost legendary figure. Underclassmen were awed when Lieberman was pointed out as the fellow who had boasted he would become Illini editor—and was doing it.

Fights Huey Long

His first act when he became president of the Big Ten Editorial Association was to send a collect telegram to Mr. Long condemning his "censorship of the Louisiana State University student paper and meddling in educational affairs."

Although Long refused to accept the telegram, he later read it in the newspapers. He retaliated by sending Lieberman a long defense of his actions which the editor published without change.

At the same time, Lieberman joined with other college editors in a fight on William Randolph Hearst's "Red scare." As a result, Lieberman and twelve others were invited to Washington by Mr. Hearst, himself, but they later signed a statement reiterating their original stand against the publishing tycoon.

While editor of the "Illini" the paper's circulation was increased 75 per cent, yet Ben found time to associate with Sigma Delta Chi, Kappa Phi Sigma and Ma-Wan-Da, honorary groups of which he was a member. He also was a member of Phi Beta Kappa, making 4.8 out of a possible 5 scholastic average for four years.

Gets Job On Paper

After graduation, another Illinois alumnus wrote a story about Ben's accomplishments that led him into a job with the opposition

(Concluded on page 24)

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The Story of Gompers Dramatized

By GILBERT SELDES

[Editor's Note—At a time when Nazi world propaganda is challenging the equal rights of Jews in their countries of citizenship, it is important to dramatize the contributions of the Jews. This is the third of a series of playlets presenting in vivid form the saga of the Jews in American history. It is suggested that these sketches be used by Jewish organizations as the basis of dramatic presentations at meetings. These playlets were adapted by the Jewish Telegraphic Agency from material prepared for a recent Department of Interior broadcast on the Columbia Broadcasting System. The script was written by Gilbert Seldes, the noted journalist, on the basis of research done by the Service Bureau for International Education in New York.]

At the time the Jews began to arrive in great numbers, in the 1870's and after, the free lands of the United States were being exhausted; the country was changing over into an industrial nation; immigrants of nearly all groups concentrated chiefly in the industrial cities. And the children of older immigrants, the native born, and the new arrivals, were protesting against the conditions of labor in the United States. Samuel Gompers, an English Jew, came to America to work in the cigar industry. He observed the course of labor organization in England and he and Adolph Strasser had talked over the situation many times. In Gompers' home they are talking.

GOMPERS: . . . and that's how it is. You and I, Strasser, may never live to see it, but we have to start building for it. Some way we must find to put an end to this eternal fighting before it begins. A strike is a symptom of a disease. Can we find the cure—before the strike begins?

STRASSER: Can you find a new way to organize, Gompers? Everything so far has failed.

GOMPERS: We've got to organize so that we are strong enough to ask for peace. So far, it has always been asking for war.

STRASSER: They want a union of all workers . . . maybe in a small country, like Prussia . . . or you've seen it in England, Gompers. But . . .

GOMPERS: Suppose we begin on a small scale . . . you and I, we organize the cigar makers.

STRASSER: All over the country?

GOMPERS: Yes . . . but locally. Every locality will have a union . . . like counties in a state or like all the states in the Federal Union . . . independent, but connected with a national organization. And from the start, let us say that we want to find a way

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to make a decent living—not by fighting the employers.

STRASSER: But will the employers recognize the unions?

GOMPERS: Maybe not right away . . . but it's got to come. They'll see that you can't work with one hand and fight with the other. Some day . . . some day.

* * *

[It took a long time to convince obstinate men on both sides that an organization existed which wanted to establish a new and peaceful basis of action in labor differences. There was suspicion on both sides and when employers were faced with trouble. The next scene is in the directors' room of a large tobacco firm. Local union leaders are shown in.]

LABOR MEN AND OTHERS: Good afternoon, gentlemen.

CHAIRMAN: I understand, gentlemen, that you are local representatives of Mr. Gompers and his organization. . . . I'd like you to tell us what you are asking in general, and what you want us to do.

LEADER: We think ten hours a day—six days a week is too long for men and women to work. We think $14 a week is not enough pay for a man to live decently and rear a family.

FIRST MAN: Why don't you go back where you came from?

LEADER: I was born right here in town. I want a chance to bring up my family right here, too.

SECOND MAN: If you know a better place to work than our shop, go there. No one's stopping you.

LEADER: Yes, someone is stopping me. I can't afford to be out of a job—not even for one week.

FIRST MAN: Ah! Then you can't strike.

SECOND LEADER: Oh, yes, he can Because he won't strike by himself. We all go together—and we have saved money in our treasury.

CHAIRMAN: Do you want to strike?

LEADER: No. It's no fun for us. Our wives suffer . . . our children starve. You'll get strike breakers and start riots and beat us up.

CHAIRMAN: No, we will not.

LEADER: It's been done.

CHAIRMAN: I don't want to have any strikes.

FIRST MAN: You're afraid of a little labor trouble.

CHAIRMAN: I want to get rid of labor trouble for good.

LEADER: Emphatically! So do we. Our work is the only property we have. Every day we don't work is lost forever. Every strike we prevent means something saved for us—and for you.

FIRST MAN: I say—we'll talk to each man by himself. Why do

(Concluded on page 24)

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Elijah Comes To Seder

By ROBERT GARVEY

[Editor's Note—Here is an appealing story of Finkelstein-Elijah, who on Seder night came to prim and proper Kew Gardens and put on a performance for the Jewish folk of that suburb in the best, most accurate Elijah tradition. The tale is set down by Mr. Garvey, whose short stories on Jewish life built around the principal holidays are commanding an increasingly wide audience.]

matches, the bridge parties. We go to Temple Sunday morning and keep certain Jewish customs, certainly, but we don't wear our Jewishness on our sleeves.

Then along comes old Finkelstein—not really old, although he has a beard and stoops a little. How we stand for him, I do not know. He has insinuated that I and my husband are Goyim scores of times; he talks Yiddish to the children and, when they don't understand, he shakes his head mumbling: Such a way to bring up Yiddishe Kinder? To him, no doubt, speaking Yiddish is Judaism.

And he's forever selling us something—for which we invariably pay double; or he's collecting charity for the starving Jews of Rumania or Poland or East Africa. He holds up a worn, smudged certificate in Yiddish signed by the Chief Rabbi of God-knows-where—and we have to pay. A finger in everything, he has. My husband, who sometimes uses a Yiddish word now and then (for the sport of it), says he's a schnorrer pure and simple. No one knows where or how he lives. They say he "works" Florida in the winter and comes north during the mild months. He was in town early this year, a few days before East—Passover, I mean.

Won't Be Put Off

Fortunately, I was in the hall

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when he called, for our Irish girl Rosie, who can't understand his pretenses, had answered the door, announcing that I was not at home. He said he'd wait, and he smoothed his long black coat—in this spring weather!—wiped his stubby nose, and began checking Yiddish figures in a little order book, waiting.

He hears me close the coat closet. "Aha! The mistress of the house!" he cries, rising with a scornful glance at the retreating Rosie. "Younger and more beautiful each time," he greets me.

"And what is it now?" I say, rather cold.

He looks me over again proudly, and then, beaming, he says:

"Matzoth. Only eighteen cents a pound. Tastier than ever—and thinner! When I should deliver them?"

I am always annoyed at such obvious tactics, but I use my self-control. "Why do you come around so late, Mr. Finkelstein?" I say, with dignity. "I ordered my matzoh biscuits two weeks ago."

"Two weeks ago?" He looks blankly, as if he cannot understand.

"My grocer has to know long in advance."

"So that's the way it is," groans Mr. Finkelstein, nodding. But, as he remembers, the light returns to his face. "Wine? Yerushalyim should have such wine!"

I shake my head, slowly. "I ordered wine from Mr. Turner, the sexton of our Temple."

"Charoseth?" he says. "Parsley? Gefilte fish—the best? Honey—like sugar? Horse rad——?"

I have to smile.

"Nothing?" His long beard accentuates the misery in his eyes.

"But you know, Mr. Finkelstein, that this is not the time to ask for Passover orders."

He nods again: he knows how it is with the present generation, with American Jews, Gentile Jews. But he says nothing.

He just coughs feebly for a while. Since I do not seem impressed, he finally gathers himself together, with a heave. "And the children?" he says, mournfully. "They're—all well?"

"Quite, thank you. Freddie? Joan?" I call up, and a clatter of footsteps recedes from top of the stairs to the nursery. The children take no chance in coming down, because they know how it feels to have their tender cheeks pinched.

He pretends to be buttoning his already-buttoned overcoat. "Well," he says, crushed, but making no move towards the door, "so that's all then . . ."

I cannot let the poor fellow go in

(Continued on page 21)

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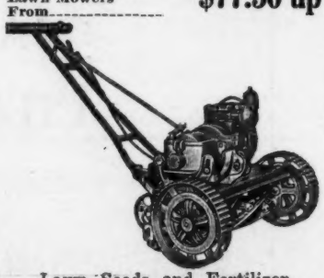

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Passover Greetings from
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EVANSVILLE, INDIANA

German Jews At Passover

By Victor H. Bernstein

Berlin Correspondent of J. T. A.

IN a very real sense, the Jew has already disappeared from the Reich. He lives a kind of life, peculiarly his own, that has no parallel in history. He walks dreamlike through streets that he has known since childhood, yet are now as foreign to him as the pueblos of New Mexico. German intimates whom for years he addressed with the "Du" are now utter strangers, unapproachable for even asking the time of day. He is persona non grata in his own shop, which now bears the name of another; his synagogue lies in ashes; his fortune, if not already taken from him, is his by sufferance only; his very name has been changed further to brand him as the outlaw that he has really become.

Certain aspects of this impalpable ghetto in which the German Jew lives are self-evident. "Jews Unwanted" signs are hung almost everywhere in the restaurants and cafes of Berlin. Occasionally, on a side street, one notes the blue placard, bearing the yellow Star of David, that marks the Jewish physician or attorney. At the entrances to many small parks are posts bearing the legend, "Jews may use only the yellow benches marked with a J." Above the box offices of theater, cinemas, the opera houses and night clubs are hung warnings, "Entry to Jews Forbidden."

Twice a week Jews receive through the mail a copy of the Jewish News Page, sole newspaper for German Jewry. The writer has before him a recent copy, comprising eight pages. Of the first four pages, more than a third of the columns are devoted to Palestine, mostly statistical material which ignores completely the burning issue of the day: the Jewish-Arab-English conflict. There is a column on Jewish life in Poland that might have come out of a travel catalog. There is a similar, shorter story on a voyage through India. Another article deals with the ghetto of the French town of Carpentras in the eighteenth century; still another page, a full page, tells of an historical Jewish figure, Rabbi Gamaliel II. For the rest, the newspaper comprises a few community notes, announcing lectures and language courses and pleading with subscribers to pay their community dues, and several pages of death notices, travel agency and transfer company advertising, and notices of second-hand furniture for sale. There are at least two columns of notices placed by Jews who are seeking apartments after having been thrown out of their old homes.

This is what is left of German Jewish journalism—the journalism which created the Frankfurter Zeitung, which is even today by far the best, even though in some ways the most dangerous, of Nazi publications; and the journalism which, during the Wolf regime, made the Berliner Tagenblatt one of the world's leading newspapers. The Jewish News Page explains its own puerility in a little note on page 2 which reads: "Permission for dis-

(Concluded on page 14)

EVANSVILLE

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— AUDITOR —
Vanderburgh County

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With deepest appreciation for the co-operation of our God-fearing and God-serving friends, the Jewish people. . . . May they always prosper.
Sincerely yours,
VOLUNTEERS OF AMERICA
By
CAPT. RALPH T. WHITE
TERRE HAUTE

DURING this Feast of Liberation we may well give serious attention to freeing our Jewish youth from their bondage to traditional occupational patterns. Although wisdom should now dictate another course, they are still pushing towards a few certain vocational fields in response to definite expectancies that have developed

The Fifth Question

An Answer Jewish Youth Must Have

By Max F. BAER

To the four questions usually asked on Seder Night, Jewish youth this year may well add a fifth question: How can they find themselves in the wilderness of modern life and free themselves from the bondage of traditional occupational patterns? Mr. Baer, director of the B'nai B'rith Vocational Service Bureau, asks this question here in behalf of Jewish youth and points to efforts that have been and are being made to answer it.—The Editor.

through the centuries and still persist. This tendency is somewhat analogous to the grazing habits of sheep or cattle. When these animals become accustomed to browsing within definite enclosures, they tend to remain within the same bounds even after the opening of gateways that lead to greener pasturage. For many centuries our people were rigidly circumscribed in their economic activities. The opening of new vocational opportunities, however, has not resulted in a considerable broadening of the economic pursuits of our young people.

Unfortunately, data regarding the occupational distribution of American Jews are fragmentary and incomplete. Such studies as have been made, however, uniformly point to what is recognized as

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Because It's Made for You the Way You Like It
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Your Favorite Tavern Has C-V
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Terre Haute, Ind.

an unhealthy concentration of Jews in certain vocational fields.

The history of early Jewish settlement in America reveals an economic orientation considerably more successful than that of the Jewish groups in eastern Europe. Except for agriculture, Jews were, for many decades, fairly well represented in the various economic strata. It is estimated, for example, that of the Jewish immigrants who entered the United States between 1900 and 1925 only 10 per cent were engaged in commerce and 2 per cent in the professions, whereas almost 84 per cent were active in industry, handicrafts and unskilled labor.

Children Tend to Concentrate

The children of this large immigrant group, however, tended to break away from the parental job pattern and to establish themselves mostly in the distributive occupations. This development is plainly seen in the needle trades, which were once dominated by Jewish workers but now employ many Poles, Italians, Negroes, and Spaniards.

Coincident with the curtailment of immigration and with the Americanization of the Jewish immigrant, we have witnessed a steady withdrawal of Jews from the manual fields and an upsurging into the ranks of the middle class. The chief characteristics of this trend

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have been a concentration in commercial and white-collar jobs and a gravitation towards the professions, notably law, medicine and dentistry.

The results of a recent study of Jewish students in over 1,300 colleges in the United States and Canada, made by the B'nai B'rith Hillel Research Bureau, promise no immediate diminution of the pressure of Jewish youth into the professions. Although Jews comprise but 3.5 per cent of the general population, Jewish students represent more than 11 per cent of the total enrollment of professional schools.

Half in Three Cities

The economic maldistribution of the Jewish population in the United States is accentuated by its excessively urban character. More than half of American Jews reside in three cities. These "large undigested lumps" of Jews, as the late Dr. Rubinow called them, exist in the commercial centers of the country and present an exaggerated picture of the control of Jews over the economic life of the nation. Certainly any effort directed towards the vocational readjustment of American Jews contemplate a healthier geographic distribution.

The presence in certain occupations of a large number of workers of the same ethnic group is no phenomenon in American economic life. Negroes are heavily represented in unskilled labor and in domestic pursuits and are employed as porters in the larger cities to the exclusion of other workers. Our metropolitan police forces have many Irish names on their rosters of personnel. Chinese laundrymen, Italian barbers and Greek restau-

(Continued on page 15)

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FRED C. ADAMS
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330 W. 40th St. HU. 6514

German Jews at Passover

(Continued from page 10)

tribution of this edition among Jews in the Reich is granted by the Reich's Ministry of Propaganda (Department 2A)." This is the ministerial department in charge of Jewish cultural activities.

In the desperate search for an emigration opening lies the motif of German Jewish life today. Nothing the Nazis could have done, no walls they could have built, could so successfully have created the "ghetto" spirit among German Jewry. More than a half million souls are imbued to the core with a common desire, and a community of interest that lends to their lives a sameness and a uniqueness probably impossible to duplicate anywhere else in the world. In Berlin, Hamburg, Stettin, Vienna, Kiel, Frankfurt, Jews are doing the same thing at almost the same time. They are moving from consulates to Jewish emigration headquarters to transfer companies; they are learning English, French, Spanish or Dutch; doctors, lawyers and salesmen are training themselves to become farmers, locksmiths, paperhangers and barbers.

So it is that, while Jews have disappeared from the German scene as it appears to the eyes of the casual visitor, they are nevertheless the easiest people in all the Third Reich to find—when one knows where to look. In every city in the land there are certain travel agencies that are crowded with Jews from morning until night. In every Jewish community, the Jewish welfare and emigration organizations play host to an unending stream of visitors. Every foreign consulate, and particularly the American and the British, has what is virtually a directory of local Jewry on its files, every name an applicant for immigration. Every steamship ticket agent, every shipping company, is a tiny oasis for Jews who have finally reached the threshold of departure.

And the visitor who wants to see the final page of this tragic chapter need only to go to the nearest railroad station to watch a main line train pull out for London, Paris or Amsterdam. Always among the hurrying throngs on the platform there is at least one small group who stay anchored against the current, waving handkerchiefs at the departing train until a curve in the track hides it from their view. The women are crying; the men, themselves on the verge of tears, trying to be consoling. Another Jew has left Germany, and it may be that his family, left behind, may never again be as close to him as they are the moment, watching the warning red rear lights of the train disappearing into the distance.

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The Fifth Question

(Continued from page 13)

ranteurs are familiar figures in American business establishments.

This is not necessarily an undesirable situation. On the contrary, if there are among us groups peculiarly fitted for certain types of work, they may be rendering a service to the national economy by engaging in those occupations. We must be wary, however, of construing this viewpoint as a condonation of Jewish concentration in certain vocational fields.

The Jewish position in America is unlike that of any other minority group. Jews constitute a conspicuous element in American life for a number of reasons, not the least of which are current happenings abroad. The most persecuted people on the face of the earth must beware of providing their enemies with the kind of ammunition that renders their safety more precarious.

Expressive of this peril to Jewish security in America is the warning recently addressed to the B'nai B'rith Vocational Service Bureau by a non-Jewish college president: "My impression is that Jewish leaders, unfortunately, are unaware of the vocational trends which you have indicated; and if we are to avoid a Fascistic development in this country with its anti-Semitic bitterness, the Jewish public needs to be aware of the trends which you have indicated."

The proposition that the work of the world should be done by those who are best adapted to it requires even further refinement. It does not imply that all members of a group reputed to have an aptitude for certain vocations possess the necessary qualifications. Nor does it imply that all who possess

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the capacity for successful performance should be directed into a given occupation irrespective of the demand for that particular type of labor.

Not All Have Qualifications

A considerable number of the 9,500 Jewish students presently enrolled in law schools is definitely lacking in the personal qualifications requisite for success in the field or has no special ability for legal work. Some, of course, have no heart for the drudgery of research, which occupies so much of the time of the average attorney. Blameworthy to a great extent are parents and relatives who, knowing little of vocational realities and unable to understand their young people with objectivity, goad them into seeking the social prestige offered by the profession.

The fault lies, too, with the prospective lawyers, many of whom suffer delusions of grandeur regarding the nature of ordinary legal proceedings. Relying upon impressions gained from story books, moving pictures and unworldly school teachers, the youthful mind is prone to picture the bar as glamorous adventure in the realm of crime and as a great outlet for forensic talent before the jury. A trained vocational counselor, of course, is prepared to present many cold facts. For example, according to a recent study in Wisconsin, only 4 per cent of the attorneys of that state reported criminal law as a predominant activity. Legal work deals mainly with such prosaic matters as deeds, leases, mortgages, notes, bonds, etc. Oratorical pyrotechnics represent a small part of courtroom procedure and only a small part of the work of the lawyer is done in the courtroom.

Economic Facts About Lawyers

In this connection, we are particularly interested in the study recently completed by the New York County Lawyers' Association, which surveys an area in which very many Jews are concentrated. One per cent of the lawyers in New

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York county earned more than the lower 50 per cent. Thirty per cent divided 75 per cent of the total income and 14 per cent received almost 57 per cent. "From another source," continues the report, "it appears that in 1935 about 1,500, or 10 per cent, of our bar qualified for relief under a pauper's oath."

Also of interest is the study of over 3,000 Jewish lawyers in New York City by the Conference on Jewish Relations. It disclosed that 42 per cent earned less than $2,000 net professional income for the year 1937, a figure almost identical with that for the nation as a whole. These are facts that should be made known to young Jewish men of average or less than average ability who are considering the study of law.

Medicine is the other field in which Jewish youth requires special guidance. There is at present one physician for every 780 persons in the United States, the highest ratio in the world. Unfortunately, the proportion is greatest in population areas in which Jews live in large numbers. In New York, for example, there is one physician for every 572 persons. The American Medical Association, feeling that the needs of the nation could be adequately met by one physician for every 1,000 people, has campaigned to restrict the number of medical schools and the number of enrollees in each.

A ramification of the strict control of medical education is the adoption of quotas for Jewish students. Although Jewish students represent as many as 16 per cent of those in medical schools, it is believed that half of the applications from Jews are annually rejected. It also must be considered that state medical schools give preference to residents of their own states, which excludes the large number of Jewish applicants from the great centers of population, such as New York and Chicago. Under these circumstances, only those Jewish students who are most promising in ability should be encouraged to choose medicine as a career.

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ruthless and widespread assault upon the Jewish people is the oft-repeated charge of economic domination. Thus we hear the cry that the Jews monopolize commercial and professional opportunities; that they are non-producers and therefore parasites on the economic order. Of course, it is of no avail to explain that, according to the principles of capitalistic economics, wholesalers, retailers, advertisers, lawyers and other middlemen are as vital a part of the machinery of production as farmers, miners, craftsmen and others who work with their hands.

It is not surprising that present day forces of antagonism against the Jews spring mainly from the middle class. The competitors of the Jews, themselves middlemen, make up the bulk of the followers of Nazism and Fascism. As the development of large-scale industrial and commercial enterprise makes the position of the middle class increasingly precarious, the outcry of the dominant majority against Jewish competition becomes more and more vociferous. The late Dr. Rubinow sounded the warning when he wrote: "No appeal to the individual right of climbing will be very effective when the stairway is narrow and getting quickly crowded and the room on top getting more and more restricted."

The friction growing out of the pressure of Jews in the white-collar fields is unfortunately aggravated by the urban character of the Jewish people. This undoubtedly tends to arouse resentment against what is in reality a magnification of an imagined Jewish stranglehold on the national economy. Then, too, the forces of competition are brought more directly into conflict in the larger centers of population.

The presence of a large number of Jews in commercial and professional pursuits has other repercussions of great import in the effort to destroy the ecenomic position of American Jewry. We are being more frequently accused of indulging in the big city rackets, in sharp business practices and in borderline professional conduct. There is no question but that the intensification of business rivalry and the increasingly bitter struggle for existence in certain professions, notably law, have resulted in a general lowering of ethical standards. But there is no proof that Jews are guiltier in these respects than non-Jews.

Unfortunately, we cannot reason with the anti-Semites. When a Jewish shopkeeper resorts to shady transactions or when a Jewish attorney is disbarred for malpractice, the finger of condemnation is pointed to the entire Jewish group.

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The fact that Jews are disproportionately represented in the very occupations in which such unsavory incidents are common, does not render the problem less difficult.

Medical School Quotas

The wisdom of endeavoring to re-direct the vocational pursuits of Jewish youth is further apparent when we consider the growing tendency on the part of medical schools to adopt quotas for Jewish students. Now and then we hear talk of a similar "numerous clausus" for Jewish law students. Without attempting to justify the practice, we can fairly state that of the university officials who authorize Jewish quotas many are in no way actuated by anti-Semitic feeling. One thing, however, leads to another. Irrespective of the motivation, a precedent is thereby established which is the opening wedge for a general curtailment of our economic liberties. Let this matter be given serious thought by those who condone the excessive enrollment of Jewish students in professional schools.

The case for a broadening of the economic base of the Jewish population in America can be stated without going to the extreme. We should be realistic. We cannot insist categorically that there would have been no Hitlerism and its disastrous consequences for our people had Jews been less obtrusively and disproportionately represented in the middle class economy of Germany and other European lands.

Anti-Semitism cannot be explained by any simple formula. Economic considerations, however, are fundamental as one of the underlying causes. A better distribution of Jews in the occupational world will not of itself put an end to anti-Jewish agitation. But it will deprive the anti-Semites of much of their ammunition. It will help to bolster the forces that are desperately striving to preserve the liberties of four and a half millions of our people in America and of those elsewhere.

Here is a problem that truly challenges the wisdom and vigor of our leadership. With it is bound up the prosperity and security of American Jewry and the well-being and happiness of our Jewish youth. We cannot escape the responsibility by the wishful thought that the problem will solve itself or by a shrug of resignation at the difficulty of the task ahead of us. We must rather employ our intellectual resources to the full for a scientific study of the issue and for courageous and energetic action.

Jewish youth may well ask a fifth question on the Seder nights: How can I find myself vocationally in the wilderness of modern economic life?—(Copyright by B'nai B'rith News Service.)

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Elijah Comes To The Seder

(Continued from Page 7)

that state. "How is business, Mr. Finkelstein?" I ask. "How are you getting along?"

He shrugs his shoulders, swallowing.

"Are you— on relief?"

* * *

He is up in arms. "Did I ask you for charity?" he cries, shaking his book under my nose. "You—a Jewish woman — want your people known as charity-grabbers?" And so forth and so on. "Even Maimonides knew more than you! A man should have work, he says—not charity. Shame on you! I, who collect charity for others, should ask for charity? Shame on you!"

Inadvertently I glance around to see that Rosie is not too near. I utter a silent prayer of thanks that Mrs. Van Bibber has not passed the house. I—who make the Women's Club sit up when I speak. . . . It looks as if I daren't even offer him the usual fifty-cent piece. He is so touchy today.

But, as he continues gesticulating in his long coat and beard, an idea occurs to me.

I present it haltingly, because I don't know how he will take it. He may blow up altogether. Nevertheless: "Mr. Finkelstein, tell me, how would you like to be Elijah—act Elijah, I mean—entering the house as the door is opened during Seder ceremony, and sip the wine from the Elijah cup." . . . "For the children's sake," I explain. "To bring home to them the beautiful meaning of Elijah, just as——" I am on the point of adding—fathers sometimes dress up like Santa. Finkelstein's eyes narrow; then he actually nods, approvingly.

"Now I see wisdom coming from that goyish head of yours," he says. "Yes, if only for the children's sake. I am already invited to a beautiful Seder. But never mind. The children should know what Elijah looks like. I'll dress up——"

"You can come practically as you are," I hasten to trill. "After all, your dear beard and that long kaftan——"

"No," he insists sternly. "I shall get a new one—special for the part."

So it is agreed. And how much will he charge?

No longer offended at the mention of money, he has his little book out. "The rate," he says, as if it is right there on page gimmel, "is dollar fifty payable in advance, and dollar fifty payable the third day of Passover. I suppose you keep only one night Seder," he says, sighing. But back in his business manner he adds: "And your neighbors will all want the same service?"

Oho, it has caught fire; he'll

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squeeze every last penny out of it.

* * *

"I may call up some of my friends," I said, bridling, "but I am not promis——"

"In that case, the rate is only a dollar now and a dollar later," he says, grinning at me and stroking his beard.

How can I keep from smiling with such a droll fellow?

Next morning the preparations began. On his way from the synagogue he stopped in at my house and asked for a sheet to wrap around him, so he should really look like Elijah. I gave it to him. The following day he wanted a staff. I gave him a staff—an old walking stick of my husband's. He practiced taking long strides up and down the porch with the staff. He wanted to act his part perfectly, he said—exactly like Elijah. And realizing that children have an uncanny way of recognizing who is behind the whiskers, so to speak, I suggested that he powder his beard, and I gave him a box of my powder—besides some other stage properties. Remove his hat, however, he would not—despite all my arguments that no one ever heard of Elijah with a hat on. But no matter. I drew up a schedule for him: he was to appear at my house first, then at Mrs. Bornestone's, at Mrs. Cowan's, and the others. The light on the porch would be the signal for him to enter, etc. I was only praying all the elaborate trappings would not mar the simple Elijah effect or make him self-conscious.

But I need not have worried. Supper of our Seder was already over, the last emptied dessert plate had been cleared away and the porch light switched on. The children were expectant, of course, but the rest of us felt keyed up more than we'd care to admit. I was actually stage-frightened for poor old Finkelstein.

My husband read the summoning words—in English—from the Haggadah and nodded to Rosie who almost flew to the door. Even she was excited in spite of herself.

But our Elijah was not there. Rosie went out into the street. Mrs. Cowan's porch was lighted, Mrs. Gouldsmythe's; the doors of Mrs. Rueben's and Mrs. Bornestone's were opened slightly, as if hoping.

Perhaps Finkelstein had gone to one of these houses first. Rosie hurried across the street. Then telephone calls came in from the neighbors, asking us what had happened to Mr. Finkelstein. For a moment a cold fear came over me. Suppose he was traipsing around in that sheet—like a ghost—even wandering into non-Jewish homes by accident. I could see my new

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standing in the community. . . . But then I realized he might just as well have gone to the orthodox Seder he was invited to.

Meanwhile, in order to distract the children, Uncle Joe filled in the trying period with legends of Elijah's marvelous appearances.

And then it was, as the family was waiting so disgustedly, that the children saw Elijah. They saw his long snowy beard and cloak. They saw him walk majestically around the room, sip quite a little from the cup and leave, just before Rosie returned, slamming the door and announcing triumphantly that the old faker had not shown up anywhere. Only the children said they saw him, and who were we to deny their childish imaginations.

Finkelstein didn't have the face to pass our house next morning on his way to the synagogue. But the morning after—on the third day of Passover—he was at the porch door, spry as a bird.

"Well," said he, opening his little order book, "that'll be one dollar."

"You've tried your tricks once too often," I said. This time I'd handle him as he deserved.

"What's the matter?" He looked hurt. "The performance wasn't good?"

"What performance?"

"Elijah. The children's didn't like it?" he said brokenly.

"What do you mean!" My words were crisp, although I knew my withering look was withering away. "Why, if it weren't for their imagination, they'd——"

"And did you want Elijah appearing in the flesh?" he said. "That's no Elijah. Who ever heard of an Elijah that wasn't invisible!"

"And so you were here, but invisible," I said.

"What then?" he said stroking his beard, and his beady eyes twinkled at me. "Exactly like Elijah."

* * *

Ah, I tell you we have such types among our people. All I can say is God bless them all. I got my pocketbook and paid up.

"And tomorrow," he says, "I'll be around to deliver you the freshest upstate eggs——"

I know the eggs he handles. They're from the corner grocer—with the trade-name still stamped on—and he adds five cents on each dozen.

"Beautiful spring eggs," he says, marking the order in his little book. "My sister crates them and sends them down from her farm. "Three dozen?" he says, "to begin with?"

I can't help smiling. "Three dozen," I say.

But I do wish he'd have the grocer's boy deliver them instead of himself—in that beard and long black coat!

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He Dared Nazi Germany

(Continued from page 2)

paper. He worked that summer, but left to attend Columbia. The next spring he came back, and within a few months had developed the first fine arts section to appear in a southern Indiana paper.

This section he edited, along with special assignments, one of which is preserved in a "best story" anthology. It is about the hanging of a negro at Owensboro, Kentucky.

His penetrating mind, his cheerful personality, his flawless writing and his keen understanding of human nature have won him a host of admirers. To a man, they predict that "Ben will be remembered in history, unless. . . ."

Their hesitation apparently is due to a recognition of Ben's courage that sends him "where angels fear to tread." But warnings amuse Ben, for he shrugs them away with a "life-is-to-be-lived" attitude—and goes to Berlin.

And he's now on his way to Palestine.

The Story of Gompers Dramatized

(Continued from page 4)

we have to deal with these unions?

LEADER: One by one we aren't strong enough even to make terms of peace. Together we can guarantee that we'll all stick to our agreement.

SECOND MAN: Together, you think you can break us, hey?

SECOND LEADER: We do not want to break anyone. We're not revolutionists. We're people that want to work.

CHAIRMAN: Isn't it possible that we don't have to fight at all? All the loss, all the confusion. Are you strong enough to guarantee that if we do make an agreement with you, we can count on peace?

LEADER: I can promise you that. That is what we are for.

[Nowhere in the world has a perfect solution of the problem of capital and labor been found. The great contribution of Samuel Gompers and his followers was the creation of labor unions which asserted the right of the worker to organize and at the same time used organization to create peace in industry based on arbitration of differences and respect for contracts. Samuel Gompers remained president of the American Federation of Labor until his death.]

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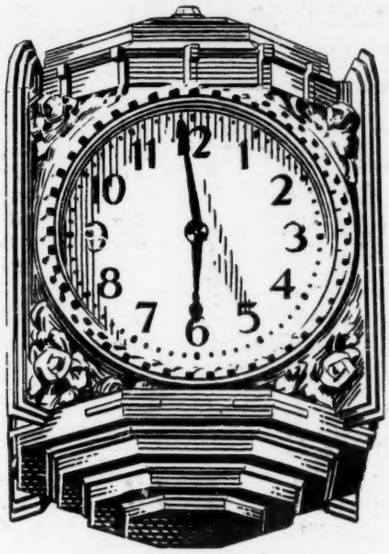

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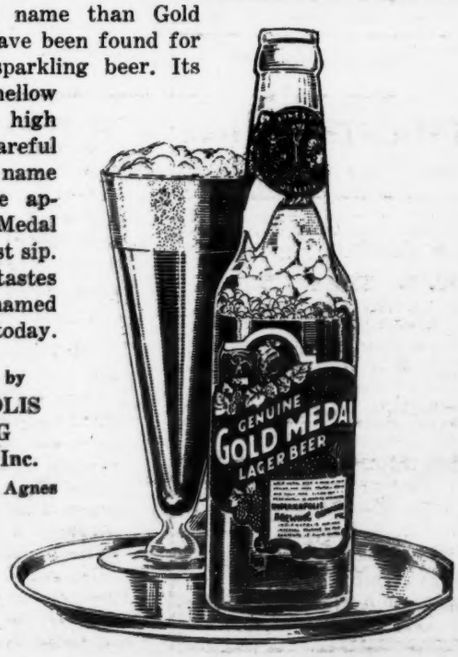

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